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AULD LANG SYNE.

JOHN W. CHADWICK.

It singeth low in every heart,
 We hear it each and all,—
 A song of those who answer not,
 However we may call;
 They throng the silence of the breast,
 We see them as of yore,—
 The kind, the brave, the true, the sweet,
 Who walk with us no more.

'Tis hard to take the burden up,
 When these have laid it down;
 They brightened all the joys of life,
 They softened every frown;
 But oh, 'tis good to think of them,
 When we are troubled sore;
 Thanks be to God that such have been,
 Though they are here no more!

More homelike seems the vast unknown,
 Since they have entered there;
 To follow them were not so hard
 Wherever they may fare;
 They cannot be where God is not,
 On any sea or shore;
 Whate'er betides, Thy love abides,
 Our God, for evermore.

MEMBERS DECEASED.

The following named Life Members of the American Peace Society have recently deceased.

ELISHA LORD, Abington, Ct., Sept. 22, 1889.
 MISS SARAH B. HALLOCK, Canton Centre, Ct.
 DEA. WM. OSGOOD, Elliott, Ct., 1888.
 WILLIAM PICKETT, Deming, Ind., March, 1890.
 HON. C. W. GODDARD, Portland, Me., March 10, 1889.
 HON. I. WASHBURN, Portland, Me.
 ELI JONES, South China, Me., Jan., 1890.
 HON. JACOB SLEEPER, Boston, 1889.
 REV. D. D. TAPPAN, Topsfield, Jan. 15, 1890.
 BENJAMIN CHASE, Auburn, N. H.
 REV. DANIEL SAWYER, Hopkinton, N. H.
 MARY WHITCHER, Shaker Village, N. H., Jan., 1890.
 STEPHEN HIGBEE, Ogdensburg, N. Y., 1889.
 MRS. NANCY E. BROOKS, Gloucester, Mass., March 18, 1890.
 REV. GEORGE W. THOMPSON, Stratham, N. H., Dec. 30, 1889.
 ORSON G. STOW, Plantville, Ct.
 GEO. J. ADAMS, Providence, R. I.
 FRANCIS B. GILMAN, Cambridge, Mass., Dec. 12, 1889.

IN MEMORIAM.

Died in Gloucester, Mass., March 18, Mrs. Nancy Eames Brooks, aged 85 years, 10 months.

The writer was for several years pastor of Mrs. Brooks at Rockport, four miles only from her more recent home. She removed to Gloucester in 1883 with her son Mr. Reuben Brooks, in whose family after the death of his father she always had a welcome and pleasant home. She was born in Wilmington in the house now occupied by her only surviving brother Lemuel Eames. She united with the Congregational Church in Wilmington, in 1823. at the age of nineteen. In youth she was a thorough scholar and became an acceptable teacher in Bradford, Mass., Bangor, Me., and Granville, Ohio. While in Bangor she became engaged to Rev. Harrison Allen then a member of the Theological Seminary. They were married at North Woburn, Mass., Sept. 29, 1829, and took

their departure in the Boston stage for their mission field among the Choctaw nation at Elliot in Mississippi.

A nephew relates that there was much weeping and a long farewell; for, said the older people, "we will never see Nancy again!" A long journey it was by stage and sailing vessel, *via* Mobile, but the young missionaries were young and vigorous and enjoyed their trip and their work there which was terminated by Mr. Allen's death, Aug. 19, 1831. But she took up the burden of life bravely as she was wont. She continued in the service of the American Board till 1835.

In the year 1840, she was married to Reuben Brooks of Rockport, Mass., a picturesque village at the eastern extremity of Cape Ann. Her husband was a leading citizen and merchant and an influential and worthy member of the Congregational Church in that town till his death 1870. After his decease her home was with her son, whose children were loved as if they were her own and when death invaded the household her heart bled like that of a mother bereaved. Mrs. Brooks' only daughter, Mary, died Dec. 4, 1864. After brief and touching funeral services at the house, March 20, conducted by Rev. R. P. Hibbard, her Gloucester pastor, the family accompanied the remains to Rockport and met there for more public services. Her relatives from a distance and scores of Rockport friends thus saw her face last in the church she loved and for the erection and preservation of which she had been always ready to lead in making sacrifices.

The Rockport pastor, Rev. A. F. Norcross, with whom as with all her pastors, she cherished a most intimate friendship, retaining her membership in his church, aiding in sustaining its worship, writing to its aged members and sending a Christian letter to its annual gatherings,—conducted the services, aided by Rev. Mr. Hibbard and Rev. R. B. Howard, a former pastor. The choir was the same that had often sung when the latter was pastor, Mrs. Brooks an attentive and sympathetic hearer, and her son the acceptable organist. It consisted of Andrew F. Clark, Thaddeus Giles, Mrs. Hannah D. Wetherbee and Mrs. Sophronia Low. "Asleep in Jesus" never sounded sweeter to the living than when sung to-day to the "dull, cold ear of death." Mr. Norcross touched the key note to which all of this finished life had been attuned when he called her, "a mother in Israel." To her each member of the church and even the pastor was as a beloved child, to be pitied and soothed in trouble, relieved in distress, ministered unto, conversed with, prayed for and cherished "as one whom his mother comforteth." Mr. Hibbard dwelt upon the little we have done for those for whom we can now do no more — our dear aged friends who are as his own father pathetically said of himself, "once I was slowly tired and quickly rested, but now I am quickly tired and slow to rest." Mr. Howard said that Mrs. Brooks kept her early missionary consecration and that it was which held her ever in love with Christ and so devoted to his church. If all women were as wise, prudent, sagacious, faithful and loving as she, the world would have little need of men in those avocations which that sex has chiefly monopolized. But she was as much a queen in the home as in the church. Household duties and little cares were not neglected.

At a recent visit to her, she spoke of her first visit to Mrs. Dr. Rufus Anderson in Boston when about to start for the Southwest as a missionary. Her husband and the missionary secretary had been detained beyond the time set for dinner. Everything had been made ready

and their wives were waiting. Mrs. Anderson said, "it is a good time to pray." The two then went apart and plead the promise to the "two agreed on earth as touching anything they should ask," till the gentlemen came. A niece remarked, "I always knew when visiting Aunt Brooks when the hands of the clock pointed to a certain hour that she would go away very quietly, I knew where and for what." The command of Jesus, "enter into thy closet," was emphasized by her life-long habit.

A former pastor, Rev. C. C. McIntyre, D.D., of Pittsford, Vt., testified as to Mrs. Brooks in one of the letters of a long correspondence. "You did me good and helped me as no other person has." The writer, who succeeded Mr. McIntyre as her pastor, can sincerely bear similar testimony. Rev. J. W. Cooper, D.D., of New Britain, Ct., who preceded the two pastors mentioned, writes:

"My remembrance of Mrs. Brooks goes back to more than twenty years ago, and covers a brief period of two years. I went to Rockport from the seminary, young and inexperienced, and found her there in the strength and maturity of a splendid Christian character, held in high esteem by the church and exercising a wide and beneficial influence. An intimate acquaintance of two years, during which she passed through great trial in the illness and death of her husband, deepened my regard for her in every way. I learned not only to admire her calm and reverent Christian spirit, but also to confide in her practical wisdom and to depend upon her willing co-operation in all the different departments of our church work. Both my young wife and myself felt that she was our friend. Her home was a delightful place to us, from which we always went away encouraged and strengthened after rest. As I think of her now, looking back over these many years, she seems to me to have been a woman of unusual *symmetry* of character. She was self-reliant and trustful, self-respecting and humble. Strength and beauty, wisdom and love, were united in her, to a remarkable degree."

But the most touching and convincing testimony to her unforgetting ministries comes to us from the aged and oft forgotten saints whom with spoken or written word she sought to help on to heaven. Whoever else swerved, remitted effort, or grew cold towards church or pastor Mrs. Brooks never did. It was unsafe not to follow her advice, simply because it was uniformly wise. In personal presence and generousness, she always reminded the writer of Abigail, that "great" woman who succored David in his distress. In giving, she reminded me of the widow whose mites Christ commended, for she gave up to the full extent of her means; and also of the woman with the alabaster box, for nothing was too precious for Christ. She saw Him and did for Him in his ministers and his flock. In the distribution of her charities she did not forget the cause of peace, but identified it in her sympathies with the great mission work to which she was as fully consecrated as if she had been able to carry out her life purpose to be a missionary.

ELI JONES.

Among the many venerated men who have been swept away by the pulmonary diseases so prevalent throughout the world during the winter, we were made sad to see that of one of our oldest members, Eli Jones. A notice of his life and that of his wife Sybil, who preceded him to the heavenly home, appeared in a recent number of the

ADVOCATE. It was written *con amore*, by one who esteemed him personally and even more highly "for his work's sake." He died at China, Me., his life-long home, Feb. 2, 1890, at the age of 83, universally respected, but specially beloved and honored by the New England meeting of Friends, at whose head he sat for many years. His last thoughts, which were mercifully unobscured or unconfused by his disease, turned to the Mission at Mt. Lebanon, Syria, of which he was in some sense the founder and father.

Good-by, beloved brother, may the mantle of your strong sense, gentle wit and heavenly spirit fall upon more than one of us left behind!

THE BERLIN CONFERENCE.

Cardinal Manning, when asked by the editor of the *Deutsche Revue* what he thought of the German Emperor's invitation to the European powers to meet in a labor conference, replied:

"I think this imperial act the wisest and worthiest that has proceeded from any sovereign of our times. The condition of the wage-earning people of every European country is a grave danger to every European State. The hours of labor, the employment of women and children, the scantiness of wages, the uncertainties of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life. How can a man who works fifteen or sixteen hours a day live the life of a father to his children? How can a woman who is absent from home all day long do the duties of a mother? Domestic life is impossible; but on the domestic life of the people the whole political order of human society reposes. If the foundation be ruined, what will become of the superstructure? The Emperor William has, therefore, shown himself to be a true and far-sighted statesman."

THE GERMAN EMPEROR AS A LABOR REFORMER.

After all the conjectures as to the nature of the pure selfishness which inspired the Emperor of Germany to invite an international conference, the object of which should be the consideration of the complaints of working men, we are inclined to credit him with something which to the diplomatic mind seems inconceivable, viz., a sincere desire to improve the condition of his own subjects, who are day laborers, and a willingness that other nations should share whatever advantages may accrue therefrom.

Inconsistent as this movement is with the military conscription of Germany and the existence of his idle and devouring army which drains the life-blood of the nation, is it not conceivable that the young Emperor, dazzled with the glory of recent wars, educated into the belief that the greatest army is the greatest blessing, has never noticed the inconsistency, not to say absurdity, of his position—to be at the same time a military chief and a friend of the poor!

But let the conference be held by all means. Let labor make itself heard. It must then appear that industrious mechanics and farmers are made poor and kept poor by five years of virtually unpaid service in the army and by the consuming taxation consequent on insane militarism.